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SOCIAL PROGRESS.

HARMONY AND INHARMONY.

BY L. H. BIGAREL.

[Continued.]

It is presumed that advanced minds have received the law of development in humanity. This law is so obvious that it has, with many, become an established self-evident fact.

As a farther illustration of the ideas set forth in a former article, I will notice some of the certain indications of the operations of this law, in connection with practical inferences for the establishment of a higher order of social life.

The mass of mind moves slowly, and it is difficult to perceive any change from a lower to a higher transition state. In the analysis of mind, we find it composed of certain distinct, primary powers which exercise one, and but one class of functions, having for their end some specific object in man's physical, mental, and moral constitution, the instrument of which is the brain.—These primary powers are so many elements of being, and according to their preponderance will be the character of the individual. The present superior development of the basilar region of the brain of the mass of men, and a large deficiency in the intellectual and moral region, gives us the animality, selfishness, arrogance, prejudice, and discord which we now see existing.—Men are led by the strongest element of their being; and if it be low and selfish, his highest activities will make him self-aggrandizing, and he will bring to aid his designs, the concomitant powers of secretiveness, cunning, and deception; and by the conjoint action of these human elements, we obtain the worst form of acquisitiveness. Everywhere we see these elements of character at work. It seems a law in human nature, that every power in man must act until it becomes satiated. Thus, a man of great energy and ambition, attains a sort of satisfied feeling, after a long and successful career. Ambition and Approbativeness have attained their end, and now they are satisfied. Amativeness having gratified itself in its ultimatum, is quiet. Parentiveness having gratified itself in offspring, is less active. So of Combativeness, Destructiveness, Secretiveness, Inhabitiveness, and Ali-

mentiveness. When each has satisfied itself in its own sphere of action, the higher activities will obtain the supremacy, and the individual will rise to a higher plane. Thus nature works out, slowly but surely, its own glorious results. Let us but study her methods and conform to her laws.

Reasoning from this stand-point, to what conclusion are we to come respecting the existing order of things around us? "What is, is right." Things could not have been otherwise, and their order is the result of inevitable, fixed laws or forces, which operate throughout the whole infinite Universe.

The existing social order must pass away. The law is written in human destiny, AND CAN NOT FAIL. The work is going on, and already we see its sure indications in the high achievements of Human Science and the corresponding advancement of mind. The antagonisms of existing society, will, by continual conflict, satiate themselves, and the fierce and boisterous elements of contention, will subside into a gentle calm; and then will come a new and better order.

There is high hope for humanity, and none should, because now in the rudimental sphere, despair of its high advancement. Ages must roll on, but it will come in due time. Step by step, humanity has been advancing onward through the dim vista of past ages. As the means of human development increase, so will progress be accelerated. Thus the masses are moving onward, unconsciously, and affirming in deeds that which they disown in principle; and "resistless as the Universe, Man moves on his way." As well might men attempt to resist the law of gravitation as the tendencies of the divine law of progress. It is written in the human constitution and throughout all nature—formation and transformation, each succeeding stage being an improvement on the first, culminating in a higher order of intelligence, and from the rude and barbarous, to cultivation and refinement. It is this same principle which has produced the high minds who have developed the arts and sciences and blessed humanity by their noble deeds. Under the conditions of a more harmonious life, others will yet arise as brighter lights to illuminate the darkness of the lower world.

TIT FOR TAT.

EDS. OF VANGUARD: ESTEEMED FRIENDS:—We are living in an age of improvement, and if we continue to hold fast the privileges obtained, by gaining many victories not only over our own prejudices, but those of others, our march must be onward: one great victory is, we are willing and anxious to read and tolerate the opinions of our neighbors; another, that in so doing, we beget a similar liberality in them. The time has been, and is yet, with undeveloped minds, that all which can be learned, is known by "me, my wife, my son John and his wife, us four and no more"—any presuming to know more than we do, are heretics and infidels!

But thanks to those who are training themselves in the schools, where the doctrine, "Be Thyself," is taught; they not only are developing themselves, but in the process, (according to the law of cause and effect,) others. It is a good thing to look at the heresies of our neighbors, for it sometimes is the means by which we see our own—error is sometimes met with error, and truth is made to wear a brighter appearance in consequence.

These thoughts have been suggested by what I occasionally read in the Vanguard. A "letter from an orthodox," which I notice in yours of April 18, is my apology for sending them to you. Our orthodox friend commenced: "I have once or twice in my short life, had dealings with persons known and termed free-thinkers, and in all cases where they had an opportunity, they never scrupled acting in a dishonest manner." As an offset, I can say, in my limited intercourse with the world, I have had dealings with THREE persons, if not more, all belonging to the church. The first, who stands prominent in my mind, is a preacher among the Quakers; by him, we lost ten thousand dollars; and when I have appealed to him to assist me to educate my orphan children, or to make what reparation was in his power, (for he is amply able to make some,) has refused. He resides in Philadelphia—a very pious Friend. He remarked to another, one day, that he lived so near the fountain of divine grace, his cup was overflowing, etc. I, having heard of it, was telling it to a friend of mine, who resides in this city. "Ah," said he, "why did you not ask him to let you run your saucer under?"

The other two persons, both of whom I could name, were communicants in the Presbyterian church in this town—pro-slavery men, despising an abolitionist, and having no scruples in cheating a woman out of the little remainder after the first had filched what he could.

But neither the cases cited by the orthodox, nor my own, are stigmas upon religion. It is but undeveloped human nature, whether in a Free-Thinker or Christian so-called. If we measure the religion of the Church by the practice of its members, our friend had better not, (if he is interested in the sequel,) stand by and see it done. If he is governed by no higher law than what is enacted by man, (and which is wholly unnecessary, except when he violates the law of conscience and nature,) I would as soon trust any other man as him.

He asks, "from whence were your first ideas of God derived, but from the bible?" He jumps at the conclusion, of course.—Our little grand-son, an inquisitive little fellow, four years old, asked, a few days ago—"Grand-ma, didn't our Heavenly Father make the sun?" "Yes, George; where is our Heavenly Father?" He studied a little while—"O, he's all covered up!" This was a FIRST idea, and I doubt very much whether our friend could give you a more satisfactory or definite one from his bible. I think he would say, it is much covered up. From nature, we learn there is some great intelligent designer—how he designs or executes, we cannot tell.

I ask, what has the Christianity he advocates, done to enlighten the world? Let him look to the history of the church for a reply. The Christianity which Christ taught has never been practiced by any church, nor wholly by any individual; therefore, we are only left to guess what might have been done. We

should not give credit to the church, for that which we receive through the press and civilization, and one intelligent mind acting upon another—the minds of those who wrote the bible and those who have handed them down to us, being some of the links in the chain of cause and effect, whereby we have attained our present stand-point.

Let us pause here and see whether we are wholly indebted to our Puritan fathers for our "faith in revelation, our free institutions, and liberal government." I fear if we had never had any free-thinkers among us since their day and generation, our faith would be persecution, our free institutions chained to Plymouth rock, and our government something after the Blue laws of Connecticut! Bad as these all are, we are somewhat in advance of them. We might as well be encased in straight-jackets, body and soul, as to be like our Puritan fathers; they, perhaps, were well enough in their day, but we have outgrown their clothes.—Yet, honor to whom honor is due; they are among the links of civilization. Wm. Denton is doing more this day to enlighten and elevate the Race, than a host of Puritans, in preaching the simple doctrine, "Be Thyself—Develop Thyself." *

Richmond, Ind., April 20, 1857.

DEATH.

Death has long been looked upon as "the king of terrors," when in fact, it is but a birth to a new and better life. "Death," (so-called,) is but a change of being; it is a process of transformation. The word "death" represents a dissolution—a decomposition. Decomposition is a chemical action; chemical action is the principle of motion with all matter in nature. Motion is caused by a combination of substances. There are different kinds of motion which are represented under the laws of attraction and repulsion, as governed by the principle of affinity, and the positive and negative forces.

Motion performs two offices: it develops and it decomposes.—Hence, the word "decompose," which effects complete dissolution, is understood and used by all chemists and philosophers, in a developing sense; for it embodies all the principles of transformation.

Matter never loses itself, or is lost, but is eternal, and is ever subject to chemical change. The chemical change of matter is progression, for every chemical change is a step in advance, as is demonstrated in any branch of science. In Geology, this change would embrace the science of Metamorphism; in Botany, it would embrace the science of Morphology; and when used in a more general sense, as applied to animate nature, it would embrace the principles of Metamorphosis, etc. These principles of science make up the philosophy of change, or transformation.

The world of mankind would do well to study these principles, although they are metaphysical in character. Yet they reveal volumes of living truth, a knowledge of which takes away "the sting of death," and enables the possessor to exclaim:—"O, death, where is thy sting? O, grave, where is thy victory?" "The sting of death is sin," (through ignorance,) and the strength of sin is natural law. Thus, "death is swallowed up in victory." Death should be unwelcomed only when it is premature.

Nature did not design us to die short of "good old age." The majority of mankind die prematurely. In such cases, the mission of this life is not fulfilled; and oftentimes DEAR ONES are left who were dependent upon the deceased.

The grand business of this life is to develop the mind, and the grand secret of living, is to live as though every hour was our last.

Death, to a REAL philosopher, has no "terrors;" for, as Socrates said to Simmias, "those who pursue philosophy rightly, study to die; and to them of all men, death is least formidable."

In reality, a true philosopher knows no such thing as death in the mechanical, or common acceptance of the term. Socrates did not, neither did he fear it; but on the contrary, he looked upon death as a blessing, considering the character of this life, extreme old age, etc. So should "death" be considered by all. "Make a virtue of necessity." PAULOS.

WORDS FROM THE SPIRITS.

MRS. H. F. THOMAS, MEDIUM.

Transition from higher to lower conditions, brings trouble to the spiritual nature; but transition from lower to higher states, gives pleasure. In all changes, however, there must be seeming confusion, occasioned by displacing and replacing things. Now, Spiritualists are in a transition state, out of the old world into the new, and are in the time of disarrangement, not yet having arrived at the time for re-arrangement. Hence, the world sees them as disorganizers; for they attack all old institutions, and as far as they can, they will uproot them with a view of supplanting them with new institutions, adapted to the new order of things.

Civilization was a new era, and Christianity was the perfection of Civilization. And now the time has come for both Civilization and Christianity to be superseded by a higher order of things. The era of Spiritualism begins with the end of Christianity, and will come with its whole power and efficacy only to those who have been under the light of civilization and the influences of Christianity; for civilization has given Science, whereby mankind can understand the laws by means of which spirits influence the world; and Christianity has brought heathenism through the modifications which civilization forced upon it, and has placed it side by side with Science for a world's acceptance.

Now, what will the world be likely to do? Will it reject Science and receive Christianity? Or will it receive Science and reject Christianity? We will know what it will do, by what it has done, and is doing. Christianity is the finishing of superstition, and Science is the lever which is to uproot this structure, and tumble it to the ground. Hence, Spiritualists feel the impossibility of making the new dispensation subservient to the old.—For, as Christianity was the end of Judaism to those who accepted it, so Spiritualism will be the end of Christianity to those who accepted it. But as Heathenism and Judaism still remain in the world, so will Christianity be retained until the light of Science has penetrated the minds of all. And until the system of public schools becomes general throughout the world, Science cannot escape the influence of bigotry or become general amongst the people. The Roman Catholic religion being now the strongest on its hold over people's minds who believe in it, seems to be the religion which is destined to perpetuate Christianity a long time.

Arguing from the tendencies of the past, we suppose that some of the Spiritualists of the present unfolding, will organize a new form of faith intended to consolidate and perpetuate the religion of Spiritualism, and we of the inner spheres expect to see in time a new embodiment of the world's progressive faith standing stolidly by Judaism and Catholicism, and in its self-satisfied intolerance, declaring everything wrong in the world but itself.

But this church will contain no progressive minds, and will only suit those who love to stand still. We give this timely warning to our Spiritual friends, that they may avoid all heavy and well-devised organizations got up by Spiritual leaders, lest, ere they are aware of it, they find themselves embodied in a new form of superstitions, and are entangled, blindfolded, and bewildered, until they are made subservient to priestcraft under the garb of Spiritualism. We know that some among you, desire to be Spiritual priests and to be the leaders of others. Such are not inspired by good from good spheres, but of evil from evil spheres, and are so inspired, because they are spiritually vain and selfish. We entreat that some of you, at least, remain free; for we of the freed spheres desire to have some of you with us when your time on earth is done.

But, if you follow leaders and go into organizations which are devised by them, you are lost to Spiritual freedom, and belong to the psychological sphere, wherein all institutions and priests must abide; for associations of Spiritualists must be free, and no one must be a leader amongst them, if they expect to advance in the world or be free in the spheres.

THE HUMAN INTELLIGENCE.

The endowment of rationality in man is an era in the history of our earth which we cannot contemplate but with pleasure, as affording the highest exemplification of the developing energies of Nature. Long, dark, and dreary, indeed, must have been the ages which elapsed prior to the advent of the lowest type of humanity on earth, during which time the slow process of formation and transformation was gradually going on. Judging from the present changes going on in the physical structure of our globe, it is difficult to form an idea of the length of time which must have been required to adapt the earth to the habitation of man; and the science of Geology, no doubt, can do little more than afford a faint glimpse of the periods which revolved during the formation of its various strata. When we contemplate the agencies which must have been at work to effect these mighty changes, the human mind is lost in wonder and amazement.—Think of a hundred feet in depth of solid granite, exclusive of other strata! And yet this must have been the result of gradual chemical changes, by which the gases were transformed through a series of gradations, into the solid and substantial rock.

Thus Nature worked out her own results for the incoming of a more perfect and glorious era in which Man stood forth as the representative of all below him. Darkness and gloom fled away with the dawn of human reason, like the shadows of night before the refulgent beams of the morning sun, diffusing new light and hope through all the realms of nature. Mind, though yet feeble in the infancy of the Race, pointed to a great Creating Cause, or Universal Intelligence, and stood forth far above the rest of the animal world, as the highest approximation to Divinity. Man stood a power in the Universe—a very God—who by the invincible energy of his nature, transformed wild and uncultivated wastes into fruitful fields and pleasant groves, and where before nought but the howl of wild beasts echoed o'er valley and plain, arose beautiful habitations, tenanted by a people whose glad voices wafted on the passing breeze, reverberating a happy and teeming population. Passing still onward, the higher triumphs of human reason meet us at every step, through a long series of important discoveries in the varied department of human knowledge, until we see the elements yielding implicit obedience to his will. Man speaks, and on the wings of the magnetic telegraph it is borne on its mission with the speed of lightning; he wills himself transported thither o'er land or sea, and forthwith the steam engine plows the sea or rolls through valley and plain with frightful rapidity; he aspires to the region of the clouds, and the balloon ascends above—higher, and yet higher—till he is lost in the upper regions. And where shall we stop when we enter the yet untrodden fields of his conquests? When we reflect that the human mind has but just commenced an eternal career, what are its present achievements, compared with those of ages to come?

The radiations of human intelligence permeate all the realms of nature, and everywhere are to be found the effects of which Mind is the cause—whether emanating from the mundane or supernatural spheres.

Every human effort, in an upward direction, tends to the development of humanity and the enthronement of reason.—Reason is an expression of humanity, and the more perfect it exercises, the higher the humanity which it represents. High intelligence goes with the exalted and developed spirit. So also of love, which acts conjointly with wisdom to the perfection of the individual being.

L. H. BIGARL.

"The highest perfection of human reason is to know that there is an infinity of truth beyond its reach."

Vanguard.

SATURDAY, JUNE 6, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

VISIT TO COTTAGE GROVE.

THE JOURNEY.

Hamilton, our first stopping place on the route, is a lively, business place, but wants that appearance of refinement and indescribable something usually seen in places where rapid intellectual as well as material progress is being made. Its situation is picturesque, and the surrounding country not deficient either in regard to natural scenery or artificial culture.

Oxford, twelve miles west, is a well built village, beautifully and healthfully situated. The tone of society there, is said to be very conservative. It abounds in crushing mills for converting the materials of what, under a rational educational system, might become men and women, into finished nonentities. Three of these institutions are for "ladies;" one for males. In all of these, orthodox Theology is administered, I understand, in liberal doses.

After leaving Oxford, the country becomes rather level.

THE PLACE AND PEOPLE.

Cottage Grove and vicinity, though well cultivated, is rather tame as to scenery. The market for produce, is excellent, and there is a pretty good number of intelligent and progressive minds in that vicinity; but the conditions are not yet ripe for any advanced social movement; and it is questionable whether there are such facilities as I had reason to suppose, in regard to the purchase or occupation of small quantities of land.

NOT FREEDOM ENOUGH.

It is to be regretted, too, that among the generality of the female portion of the community, there is not that liberality of feeling in regard to deviations of conduct from the established standard, that should characterize those claiming to be progressive. Suppose some persons, in the exercise of their just rights, live in a way not sanctioned by the customs of society, (though not in conflict with its laws;) reformers should learn not only to tolerate, but to protect each other in the right to live up to their highest standard of right, however much such a standard may conflict with that of the majority.

THE WATER-CURE.

From the short time I stopped at Dr. Routh's Water-Cure Establishment, I should infer that he and Mrs. R. are quite competent to the discharge of their duties; and, moreover, radical reformers and Spiritualists. Should any of our readers require Water treatment, they would find it worth their while to visit him, as they would there find good air and water, congenial society, opportunities for spiritual development, and moderate charges, together with food, that is both palatable and healthy.

SPIRITUAL MANIFESTATIONS.

There have been some rather remarkable spiritual developments in that vicinity. Mrs. Kantner, a healing medium, fasted some weeks by spirit direction, in order to be relieved from injurious matter lodged in the system, through contact with sick persons. At the end of the period, she weighed one pound more than at the beginning. Recently she fasted again for seventeen days, which expired the day I left. She weighed 156 pounds at the commencement; at the end of a fortnight, she weighed 144, having lost but two pounds. She looks quite healthy and robust.

After this, "the forty days fast in the wilderness," becomes, by no means, an improbable story. This may teach us a lesson of modesty, and that we need not pronounce any relation in these records, improbable or impossible, because they exceed our present conceptions of the practicable.

WHY TEST MEDIUMS DON'T TRAVEL.

The reason healing and test mediums are not now accessible, is, that as soon as their capacities become known and available, they are in demand in their respective neighborhoods, where they are known; besides, the excitement of travelling is calculated to do away with the calmness usually necessary for successful mediumship. In addition to this, some professed Spiritualists as well as others, find it pay (or think they do,) to attack their motives and denounce them as impostors; whenever a peg can be found to hang a doubt on. As the prospect of such annoyances is not particularly favorable to a calm and passive condition, it is no marvel that few REAL mediums travel, and that the public at large find it difficult to obtain tests, and are sometimes imposed upon, (as at Columbus,) by speculative persons, in the absence, consequent on discouragement, of genuine mediums.

SPIRITUALISM AND CO-OPERATION.

We had a sitting on Sunday in which some able, philosophical and practical remarks were made through the organism of a gentleman of that vicinity on the subject of practical efforts to establish an improved social order, corresponding to a more advanced stage of interior development than that of which present organizations are the types. In reply to questions, some useful information as to social movements now in operation, was elicited. This spirit, like many others, attaches considerable importance to the geological formation of localities, as influencing the development of residents. He regarded these conditions as favorable at Berlin Heights, and other circumstances as favorable to intellectual and social advancement. To those who desire repose and quiet, and at the same time, growth, he considered the Raritan Bay Union, Perth Amboy, N. J., the best place. Some places he was not acquainted with; others I had no opportunities of asking about. He thought that so far as the spiritual developments of any considerable number required advanced social conditions, they would soon be found, either by suitable conditions being originated in the earth-life, or, if that were found impracticable, throwing off these material conditions which impeded realization, by natural departure to the spirit land, which would result from too great an inequality between the spirit and the material conditions surrounding it. He thought, however, that the requisite conditions would soon exist on earth to a considerable extent, but that we should not attempt any FORCED growths of outward forms, until the spirit was in a sufficiently advanced condition to demand them.

LAND REFORM AND EDUCATION.

L. A. Hine says:—

No one goes farther in reformatory truth than we do; and our regret is, that the Editors of the Vanguard do not penetrate deeper into the cause of the evils of society.

We fully admit the importance of the reforms he advocates; but we regard land monopoly rather as an effect than a cause, and a false Theology as lying at the foundation of all social evil, Land Monopoly and Slavery included. Moreover, few evils are unmixed. I regard Land Monopoly as a spur to goad people on to higher forms of social life; yet, not believing in "doing good that evil may come," I fully concur in the necessity of action being taken to abate and finally extinguish the monster nuisance; but have said less about it than I otherwise should have done, on account of the field being so ably occupied by Mr. Hine.

Past experience on this Continent and elsewhere, prove that "where every rood of ground (or fifty acres, as the case may be,) maintains its man," the conditions are not the most favorable to a high degree of intellectual and even material progress, unless preceded by other agencies. If people will not otherwise learn to concentrate and co-operate, it is, perhaps, requisite to the progress of the Race, that necessity should compel them to realize

the advantages of a true life. It is probable that Land Reform, like Woman's Rights, will be carried into practice almost as soon as the mass of mankind will be benefitted by it. Meanwhile, agitation must go on in these and other reforms, as the initiative to practical action.

A most efficient means of starving out the land monopolists, is to do as Hine and many others are doing, viz: Substitute GARDEN culture for ordinary farming, and thus, while the value of the product is increased, less land is required, and a refined diet and mode of life takes the place of opposite conditions.

To explain in detail: If the cultivators of land would live by raising fruits, vegetables, and grains, (principally the former,) instead of hogs and cattle, and use an ample variety of fruits in place of salt pork for diet, one third of the land now cultivated (perhaps less,) would answer every purpose better; and by bringing people close together, accelerate ALL progressive movements, educational, industrial, and co-operative. The principle evil of Land Monopoly consists in keeping people too wide apart from each other to admit of a moderate degree of mutual improvement and co-operation. The tendency of a HORTICULTURAL movement would be directly the reverse of this.

Again: if the DEMAND for land is thus decreased fifty to seventy-five per cent, the SUPPLY remaining the same, according to the unavoidable laws of trade, the price MUST GO DOWN; that is in proportion as the movement becomes extended. Hence, the majority of those now unable to buy land, would find it within their reach. The rapid growth of cities and towns makes this movement a PAYING one, and it will TAKE well, if attention is sufficiently drawn to its merits.

In reference to the educational reforms advocated by our friend, we think he does not go far enough. We may be mistaken, but if we have rightly apprehended it, his educational reform is merely an improved mode of "making" people after they are born, instead of securing by co-operative movements in domestic labor, such conditions as would enable children to be born right, in the first place, and then the true idea of education would be even more than it is now—that of DEVELOPING, rather than making. It is better if children be BORN "above the reach of vice and crime," than merely educated above it, which, if they are born under very bad conditions, is impossible.

Believing that other reforms are as necessary as Land Reform to improve these conditions, we have not considered the latter as the Alpha and Omega, but as one among several movements necessary to social progress.

A. C.

NOTES FROM THE LECTURING FIELD.

Waynesville is a little Quaker-Methodist town on the Little Miami. There are several would-be, half-hearted reformers in it, and a few who dare to think and speak their thoughts. I lectured there for three evenings to a SELECT few, some of whom looked as if they thought I was an ogre and would eat them up, if they ventured too far into the room. If all who are reformers at heart, would assert their individuality, we should soon see the good time that we hope for. Don't go ducking and bowing, cringing and crawling through the world, believing in God and sacrificing to the devil, believing in individuality, and yet paying priests and building their "joss houses." Away with such half-hearted double-facedness. Act so that you may not be ashamed of yourselves, that your souls may ever say, "well done."

At Yellow Springs, no hall, church, chapel, or other suitable buildings could be obtained, so we took out of door for our meeting-house and a good's box for a pulpit, and had two pleasant meetings. Students and citizens turned out well and listened attentively to the plan of salvation. In the afternoon of Sunday, I heard Horace Mann preach, for the first time. He took a text, but it had as little to do with his discourse as the comet had with our backward Spring. He reminds me of Channing and Parker, more sparkling than Channing, though not so

deep and philosophising; and different from the out-spoken manner of Parker, who dares to utter his boldest thought, though hard as a rock and explosive as a bomb-shell. There was much common sense in his discourse, and not a little poetry. I have not heard a sermon with so little nonsense in it, for some years. It is evident to me that if Mann was to say all that he thinks, he would not be at Antioch three months. He tries to keep on the Jewish small clothes; but any man with half an eye, can see his knees, elbows, and head sticking out, and if he would just shake himself, the old rags would fall off as the chrysalis case from a butterfly, and he might mount a free man.

In the evening, Prof. Fowler lectured in the chapel to a large audience, on religion. He enquired, Is there a God? What are our relations to him? Is there a future state? How should we live here so as to do well there? What is the true phrenological idea respecting penitence and pardon? These questions he would answer scientifically. The Science of religion he affirmed to be as demonstrable as Mathematics. The first part of his discourse was pretty good, excepting that he took for granted, that the sole function of Veneration is the worship of God, and never told us how we should worship him, leaving every religionist to imagine his irrational mumblings are God-worship, and sanctioned by Science. In the latter part of his discourse, he made a sad failure. He evidently knew a great deal more than he dared to tell; he had the light, but it was in a dark lantern. Occasionally he would give us a flash, but finding the audience wink, he would turn it in an instant, and we were in midnight gloom again. I am sorry that Fowler is so poor, he dare not say what he thinks. Thank heaven, I am so independently rich(!) that I can allow my speech to be the daguerreotype of my thought. Some people say, Fowler has been standing still. I do not think it. He is not near as bold as he was five years ago. He dared then to teach that the Sabbath was no more sacred than any other portion of time. Now he advertises that his discourses on religion will be of a character to accord with the sacred Sabbath!

With regard to pardon through Jesus, he said "Phrenology does not say it is so, nor it don't say it ain't so. It leaves it just as Astronomy, Geology, and other sciences leave it."

Fowler would evidently like to be a leader in religious reform, but lacks the true courage and manliness. Nevertheless, he is doing a good work, leading thousands on to higher ground, and helping to make nobler men than himself. His greatest failing is, perhaps, his money-grabbing disposition. There is too much of the Yankee about him: To charge a poor young man five dollars for a quarter of an hour's advice, as he frequently does, comes, in my opinion, so near to dishonesty, as an honest man can come. At Cincinnati, I was informed that he spoke very strongly and harshly against L. A. Hine. When O. S. Fowler becomes equal to Hine, physically, mentally, or morally, he will be as much superior to what he now is, as the sun is to the moon.

W. D.

HINE AND FOWLER.

The Phrenologist having made sundry uncomplimentary remarks (in his recent lectures in Cincinnati,) respecting Mr. H., the latter, (on the principle of returning good for evil, we presume,) given Mr. F. a "written character" GRATIS! for which the recipient will, no doubt, be thankful, especially as it is more truthful than poetical in regard to his Acquisitive propensities. Some interesting anecdotes in reference to this point are related. The author of "Self Culture" should bear in mind the adage, "Physician, heal thyself!"

WHO OFFERS?

L. A. Hine, in his June issue, says: "We here invite the most subtle logician and the wisest thinker who opposes Land Reform, to a controversy through our paper, or in any other channel, or in any other way he may prefer."

Book Notices.

TRACTS FOR THINKERS.

The Philosophy of Woman's Rights and the Dress Reform. The Means and Conditions of Woman's Freedom.

This is an eight-page tract by John Patterson, and, of course, can be nothing else than "original, suggestive, and radical," coming from him.

The principal positions taken, are, that in order to secure woman's rights, three principal things are necessary:

1. Right of all to the soil.
2. Co-operation in business and domestic relations.
3. Each adult to have a separate room and bed from any other.

The latter condition, is no doubt, desirable, (especially in hot weather,) but, unfortunately, economical considerations are against its general adoption, until new social arrangements revolutionize things some in other directions.

He deems the dual relation in marriage, inconsistent; with freedom; but we have not found it so. To those who do not practically understand Individual Sovereignty, or are not congenially mated, it no doubt, is incompatible with freedom; but, perhaps, the fault in such cases, may be more in the persons, or in the mutual unfitness, than in the relation itself. Not aspiring to be "progressive popes," as he of the Clarion hath it, we never dogmatize on the subject, but let every one do as they like, so far as we are concerned: but we are satisfied with our "dual relations," and think others had better be so too—IF THEY CAN.

A. C. & A. D. C.

Extracts from Correspondence.

From Frederick Wingate, Blue Island, Ill.

I want to get posted up in the movements of reformers in establishing homes for the harmonious and reformatory. I hope to live in a community or near one, where there is freedom—FREEDOM to do right, to live right, to pursue the course that we know will make us better, and benefit those around us.

From J. B., Mass.

A number of the Vanguard has just reached me, with which I am much pleased. Its subject matter is food to my mind. Its earnestness, freedom and boldness is always commendable to the free and truth-loving. I hope the paper will succeed and do a noble and much needed work.

SELF-reformation is a great work; but it must be done, or the world will never be reformed; and the sooner it is truthfully commenced, the better for all. We have many habits to eradicate and correct, including those of diet, dress, thought, feeling, language, conduct, etc., etc. Shall we not endeavor to qualify ourselves for happiness—for all that is lovely, and pure, and good?

There is a volume of truth in this single idea of self-reformation which many of our would-be reformers, would do well to study. Home truths, though often repugnant to us, are the very ones we need most to know. It is not good policy to give our exclusive attention to the detection of faults in others to the neglect of our own culture. Our own field is extensive enough, and we are too frequently liable to let the WEEDS gain the upper hand, and choke out some valuable product. The wise man will keep his own garden in order, and when perchance he surveys his neighbor's, learn new truths for home improvement.

If those who preach much, were doing their duty to themselves, they could not afford the "sacrifice" of so much time and brain-labor for the "good of mankind."—L. H. BIGAREL.

MOTIVE.—Holy intention is to the actions of man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar; for, without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin; and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes, was rewarded with a golden goblet; and he that gives the same to a disciple, in the name of a disciple, shall have a crown.—J. TAYLOR.

Poetry.

THE OLD PHILOSOPHER'S ADVICE TO A YOUNG ONE, WHO WAS AFRAID TO SPEAK HIS MIND ON A GREAT QUESTION.

BY CHARLES MACKAY.

Shame upon thee, craven spirit!
Is it manly, just or brave,
If a truth has shone within thee,
To conceal the light it gave?
Captive of the world's opinion—
Free to speak—but yet a slave?

All conviction should be valiant—
Tell thy truth—if truth it be:
Never seek to stem its current;
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of Eternal Verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may,
Ev'n though the foolish scorn it,
Or the obstinate gainsay;
Every seed that grows to-morrow,
Lies beneath a clod to-day.

If our sires, the noble-hearted
Pioneers of things to come,
Had, like thee, been weak and timid,
Traitors to themselves; and dumb;
Where would be our present knowledge,
Where the hoped Millenium?

Where would be triumphant Science,
Searching with her fearless eyes,
Through the infinite creation
In the soul that underlies,—
Soul of Beauty, soul of Greatness,
Wisdom of the earth and skies?

Where would be all great Inventions,
Each from by-gone fancies born,
Issued first in doubt and darkness,
Launched 'mid apathy or scorn?
How could noontime ever light us,
But for dawning of the morn?

Where would be our free opinion,
Where the right to speak at all,
If our sires, like thee, mistrustful,
Had been deaf to duty's call,
And concealed the thoughts within them
Lying down for fear to fall?

Should an honest thought, unspoken,
Lead thee into chains or death—
What is life, compared with Virtue?
Shalt thou not survive thy breath?
Hark! the future age invites thee!
Listen, trembler, what it saith!

It demands thy thought in Justice,
Debt, not tribute of the free;
Have not ages, long departed,
Groaned, and toiled, and bled for thee?
If the Past have lent thee wisdom,
Pay it to Futurity.

Strong emotion expresses itself in the body as well as in the face, and in every master-piece, the whole human form is made to speak; the hands and feet are eloquent. Manhood and womanhood, in hours of exaltation, will flow to the outskirts of their kingdom, and inform every attitude and gesture with significance and power.—Independent.

A project is on foot among some of the Jews in this country, to change their Sabbath, which is now held on Saturday, to Sunday.

A NEGATION.—"The most sublime virtue is negative; it teaches us to do evil to no one."—Rousseau.

A negative virtue is no virtue. A virtue consists in **DOING** something, otherwise there can be no award of goodness; there can be no claim to any. The let-alone principle is very good as far as it goes, and might be advisable in some cases; but it could avail very little except based on a **POSSIVISM**.—L. H. B.

☞ **Form** one upright, genuine resolve, and it will uplift into higher air, your whole being.

☞ Cicero said: Time destroys the speculations of men; but it confirms the judgment of nature.

FOREMOST.—The Michigan Legislature has made a liberal grant for an Agricultural College in that State. The students **MUST WORK**.

LECTURING APPOINTMENTS, ETC.

☞ The Bloomer Dress Convention meets at Syracuse, N. Y. on the seventeenth of June.

WILLIAM DENTON will attend a two days' meeting at Winchester, Preble county, Ohio, on Saturday and Sunday, the 6th and 7th of June, to which all friends of Reform are particularly invited.

☞ A Spiritual Mass Meeting is appointed at Madison, on the 5th, 6th and 7th of June next.

☞ A Jubilee of the Spiritualists is to be held at Ravenna, Ohio, on the 4th of July.

☞ An open-air meeting of the friends of progress will be held in Winchester, Preble county, O., on the 7th of June.

☞ **WANTED**—Nos. 2, 5 and 9, to complete sets.

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This institution is 3 miles from Liberty, Union county, Ind. The locality is well adapted for the purpose, in every respect. A routine Practice is not followed, but all improvements are adopted which may be safely and advantageously applied.

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TERMS—\$5 to \$8 \pounds week. For further particulars, apply to James W. Routh, M. D., Cottage Grove, Union Co., Indiana.

EXCHANGES.

WEEKLIES.

Age of Progress, Buffalo, N. Y., \$2.00. (See Adv.)
Clarion, Auburn, N. Y. \$1.
Spiritual Age, New York. \$1.
New England Spiritualist, Boston. \$2.
Investigator, Boston. \$2 to \$3.
Spiritual Universe, Cleveland. \$2.
Mediator, Conneaut, O. \$1.50.
Truth Seeker, Angola, Ind. \$1.50.
North-Western Excelsior, Waukegan, Ill. \$2. (See Adv.)
Anti-Slavery Bugle, Salem O. \$1.50.

MONTHLIES.

Hines's People's Paper. (Land Reform and Education.) Cincinnati. \$0.50.
Social Revolutionist, Greenville, O. \$1. (See Adv.)
Periodical Letter, (Equitable Commerce, etc.) Josiah Warren, Thompson's Station, L. I., N. Y. \$0.50.
The Lily, Richmond, Ind., (Woman's Rights.) \$0.50.
The Principle, J. B. Conklin, 477 Broadway, N. Y. \$0.50.

CONGENIAL RELATIONS.

A gentleman of fortune, residing in a healthy climate, out of the U. S., requires a confiding, intelligent and systematic person, about 40 years of age, to act as general superintendant of his household establishment. She will not be expected to associate with the domestics, will be treated in every respect as one of the family, and have no mistress over her. Salary not so much an object as a suitable person.

Address to care of A. Cridge, Vanguard office.

The gentlemen from whose letter the following extract is taken, will be disengaged in about two months. He is unmarried.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good I have taught school, and practiced physic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, on who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

☞ **Terms of advertising for Conjugal Relations**, **HALF** the usual rates; viz.: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

☞ Dr. J. R. Walker, the owner of the patent of "Walker's Improved Door-Stay," (see adv.) has generously donated the Right for the State of New York for the purposes of the Vanguard, the proceeds to be invested in publishing liberal books and in increasing the interest, circulation, and efficiency of the paper. Our friends in that State and elsewhere, would oblige by giving publicity to the article, that we may be able to strike more and heavier blows for Truth and Freedom, open a door for progress, and stay the arm of the oppressor.

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From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those coarsers who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

CONDITIONS.—The letter to be examined, if not sent by the writer, should be enclosed in a separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

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